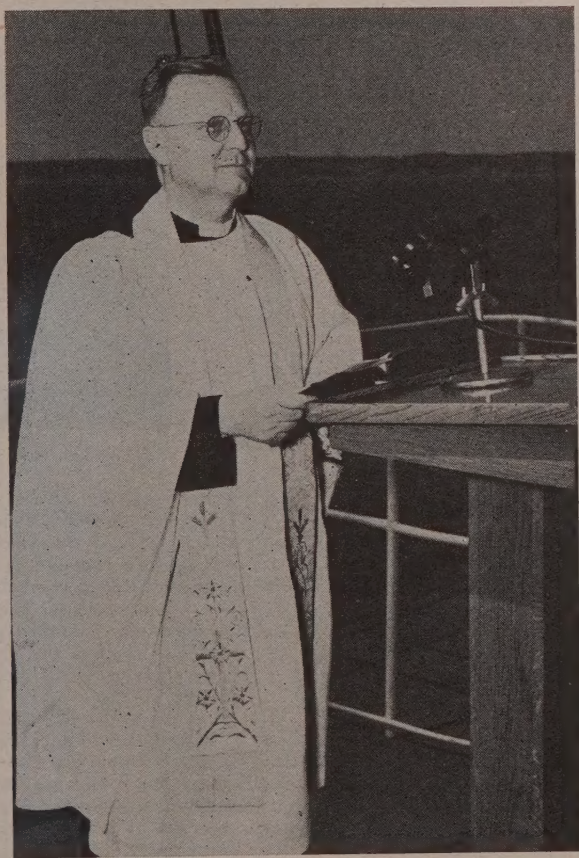


The LUTHERAN



Memorial Service at Sea for Secretary Knox by Chaplain E. W. Hammer

VOL. XXVI • NO. 47 • PHILADELPHIA, PA. • AUGUST 23, 1944

The LUTHERAN

Official Journal of the United
Lutheran Church in America

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PUBLISHED weekly by the Board of Publication
of the United Lutheran Church in America,
1228 Spruce Street, Philadelphia 7, Pa.

H. Torrey Walker, Business Manager

A. J. Arbogast, Circulation and Advertising

Subscription Price, \$2 a Year

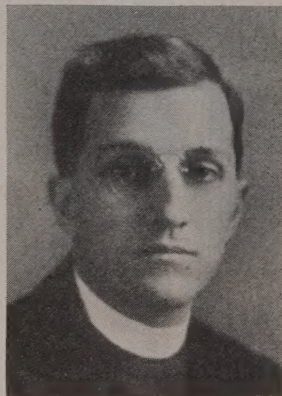
Entered as second-class matter, Oct. 29, 1923, at the
Post Office, Phila., Pa., under act of March 3, 1879.

"WELL DONE"

"

Secretary Edwin Moll Pays Tribute to
DR. A. F. A. NEUDOERFFER

A BRIEF eight months ago Dr. Neudoerffer sat with the Council of Secretaries in the offices of the Board of Foreign Missions discussing in the quiet polished way that he had, the plans for his return to India. He had passed the usual rigid physical examinations and looked the picture of health. "We can secure passage for you by a round-about



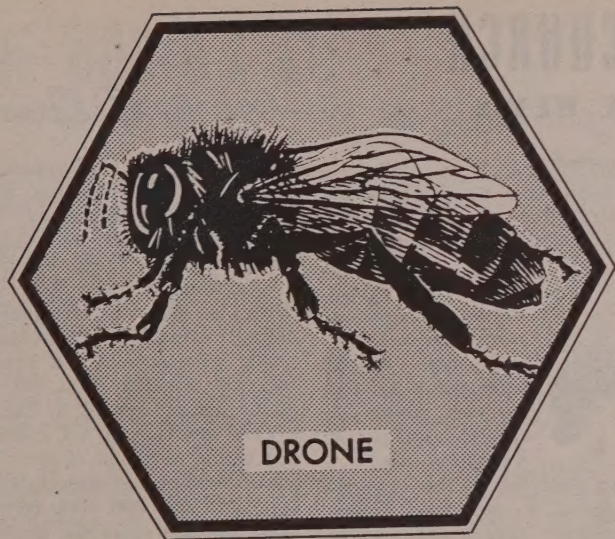
Missionary A. F. A. Neudoerffer

route," said Dr. Strock, "but not, on the same boat for Mrs. Neudoerffer." "That's all right," was the quick rejoinder, "she will join me later." In a subsequent letter from Mrs. Neudoerffer, she wrote: "August and I had promised each other never to be separated. But this is one of those exigencies when God's children must relegate their personal interests to the background and say: 'Here am I, send me!'" Missionaries are like that!

Missionary Neudoerffer sailed from America January 4, 1944. Mrs. Neudoerffer sailed from Montreal May 23, 1944. At this writing (August 8) no word has been received of her arrival in India. She is presumably still en route. The Church had deep sympathy for her.

On August 1 we received the following

(Continued on page 14)



FROM 1,239,800 take 822,054. The result is 423,418. Now consider the same numbers in relation to each other. The third is about half the second, and also it is about one-third of the first. The figures, we now explain, are quoted from page 59 of the 1944 Year Book of the U. L. C. A. Number One, the largest, is basic. It is the number of confirmed members of the congregations that make up the United Lutheran Church in America. The second, 822,054, is the number of members that communed during the last year covered by the parochial reports of the U. L. C. A. parishes. Ideally, everyone on a congregation's roll of confirmed members should participate in the administration of the Sacrament of the Altar. Repeated absence indicates insufficient consciousness of sins in need of forgiveness and finally the hardening of conscience to the voice of God in our daily lives.

But the third figure, 423,418, reveals the number of members of U. L. C. A. congregations who *did not* come to communion even once during 1942. Why was the Lord's Table avoided for twelve months? There are exceptions; but pastors testify that as a rule those who neglect the Lord's Supper are not at work in any form of Christian service. They do not co-operate with their brethren in the congregation's activities. They rarely and irregularly contribute money. They come into notice when summoned by some occasion such as a funeral, a wedding, or an anniversary.

In recent years, largely because the importance and fruitfulness of obedience to our Lord's commands have revealed the values of church work, these so-called nominal members of congregations have been subjected to closer scrutiny. The result is not to the credit of those of whom little more can be said than that they "once upon a time" established a relationship to the Christian Church by enrollment among a congregation's constituents. The most apt comparison of their status is that of the drones to the working bees, who roam far and wide to gather food and provide shelter for those entitled to live in the hive. Drones subject themselves to periodic evacuation when too numerous.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Explosion averted

THERE was danger of conflict between whites and Negroes in Philadelphia during the street car strike early this month. Hoodlums were throwing stones through store windows. Irresponsible people were going around carrying knives. A race riot was not at all improbable.



The Negro churches of the city did much to prevent an outbreak. Negro Baptist ministers representing more than 100 churches devised methods for appealing to their young people to prevent disorder. Civic league meetings held in churches resulted in widespread distribution of placards which read: "Negroes, think before you act! Your neighbors are not your enemies. Let's all co-operate for mutual helpfulness."

Negro Baptist and Methodist ministers preached sermons appropriate to the situation throughout the Philadelphia area, as well as co-operated in radio appeals and newspaper advertisements to clear up the situation.

Lutheran unity in Canada

A CANADIAN Lutheran Council, to parallel the work of the National Lutheran Council, was proposed at a meeting held in Saskatoon, July 13-14.

The meeting was called by the Commission on American Missions, and attended by sixty-five delegates from the U. L. C. A., and other Lutheran bodies. Dr. P. O. Bersell and Dr. Ralph Long were among the speakers.

An end of overlapping and competition among Lutheran churches was

proposed by Dr. H. Schmidt, professor at Luther College, Regina. Dr. N. Wilson of Luther Seminary, Saskatoon, suggested merger of congregations across linguistic lines. From replies to a questionnaire he determined that there is general agreement that a united Canadian Lutheran Church would be desirable and advantageous.

It was decided "that the presidents of the district synods in Canada bring it (the question of a Canadian Council) to the attention of their respective constituencies and approach the parent bodies to ask that they carry out the steps necessary for the consummation of this project."

Soldiers on the home front

RETURNING service men should be given opportunity to teach boys in the church school, suggests Chaplain James V. Clappool.

"The men will have something deep and genuine to contribute to boys, and will be admirably fitted to hold the interest and loyalty of youth," he states. Such activity will also benefit the war veterans.

Methodist publishing

THE Board of Publication of the Methodist Church reports sales of \$7,250,000 for the year, a gain of almost 50 per cent. Sales of Abingdon-Cokesbury Press amounted to \$1,232,700.

The *Christian Advocate*, Methodist weekly periodical, reached a circulation of 276,728 during the year. Plans are being made for publishing this periodical in two colors as soon as new equipment can be secured.

The Board appropriated \$350,000 for the Methodist ministers' pension fund.

IN THE WORLD'S EYE

By Julius F. Seebach

The Danes have added a church paper, *Kirkens Front*, to the fast-growing list of underground newspapers. It confines its efforts entirely to church affairs; but that does not seem to exclude discussions of sabotage, such as that perpetrated by "pastors who help the occupying authorities." The attitude adopted by the underground editors is (1) to publish a list of the clergy who have to some extent "adopted the Nazi philosophy"; (2) to base their announcements on decisive evidence; (3) to offer space for any official denial. The last provision is being increasingly used by those who are abandoning former Nazi leanings. The *Church Front* explains that it has no wish to expose clergymen who keep their unpatriotic sympathies distinct from their work, but it will report those who may be found acting in German aims.

Concrete evidence of the Axis shortage of fuel and oils comes from a Norwegian report. The fishermen of Norway have heretofore been supplied with sufficient fuel and lubricating oils for their cruises, and their cargoes have been systematically exported to feed the people of Germany. However, the supplies of fuel and oils have been repeatedly reduced during the past year, the last reduction effected a few weeks ago amounting to 20 per cent. Naturally there are fewer fish going to Germany.

The Spirit of Protestantism in Hungary recently received a noble and suggestive expression from the pen of a Hungarian Protestant, Dean Imre Szabo. It appeared in one of the last issues allowed of *Reformatus Elet*, the principal organ of the Reformed Church in that unhappy land: "There are per-

haps many people who expect a miracle from the church in these days of trial; the same thing was expected of the Lord of the Church when His passion reached its climax on the cross. But He wrought no miracle to save Himself and continued to suffer, and the church will fulfill its mission in the same fashion. The church cannot work miracles, but her prayers will help to conquer the forces of evil!"

Captain J. V. Claypool, author and chaplain, has an employment suggestion for the church-front at home. "Use the returned service men as church or Sunday school teachers to combat the slump in young people's attendance, and at the same time give the service men an opportunity for development." The captain thinks they will have "something deep and genuine to contribute to boys, and will be admirably fitted to hold the interest and loyalty of the youth." This, of course, assumes that all the service men will return with a real religious experience.

Just Imagine: Rome's living costs have gone up 749 per cent since 1940. They are going up higher under the Allied occupation, whatever the reason. . . . "Diamond Land," discovered in the Russian Urals in 1829, has just begun to be developed to contribute its precious stones for industrial uses. Only 239 diamonds were mined in the first 115 years. . . . As a result of careful and prolonged experiment, Dr. M. M. Miller reveals that those who suffer from insomnia may help their condition by reducing the amount of salt they use. It would be better, however, to consult your physician.

The Gracious Call

The Lord's Supper a Feast of Love

By BENJAMIN LOTZ

"Yet, surely, the Communion Sermon ought to treat of the free gospel, and the open door, of the Master seeking for us everywhere, of eager hands laid upon us and drawing us in, and setting us in our own place prepared for us with loving care, and heaping lavish benefits upon us, of Christ making us feel that it would not have been the same to Him at all, if we had stayed away." —In Christ's Stead.

THESE are golden words that Arthur John Gossip wrote. At least, that is how the parson mused, reading them again and again. That is what a Communion sermon ought to do: make Christian people conscious that Christ comes to them, bidding them come to Him. For He comes to us in our own unworthiness, not taken aback even by our rejection of Him.

For in the Holy Supper He opens a door and lays a hand upon us, urging us to sit down at the Feast of His Love. That my people might know of His coming, the parson mused, that they might flock about Him, like an army of joyful and good men, with banners flying and hearts high and happy in glad anticipation! That is any parson's task when he prepares the message spoken before the Master's table.

* * *

Everything that art, music and love can expend has been expended to make the Holy Communion an unforgettable experience. The candles' gleam casts a soft light on the silver chalice and paten. The words of poet, psalmist, and seer have been woven with the angels' song into the fabric of the liturgy. The lovely cadences of the music, Anglican chant changing into ageless Gregorian tones, carries the words of the liturgy to the Throne of Heaven itself.

The parson read his text to the congregation. It was taken from the last book of the Bible, the Revelation of St. John 22: 17. "*Let him that is athirst come. And whosoever will, let him take the water of life freely.*"

These words were like an echo and a refrain from Isaiah 55: 1: "*Ho, every-one that thirsteth, come ye to the waters and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.*"

That morning the parson preached the message of the free Gospel. What else could he have done with such a text? His message told of God's love, even to the uttermost. He told of how love went down the road of suffering and shame, yet unafraid. It was God's plan prepared for mankind's salvation. At first, the disciples were certain somehow the plan was bungled, someone had blundered, but the disciples were wrong. They misread the picture. For it was God's victory in death and seeming defeat. And with it are the assurances of sonship, of God's constant love and free grace—*without money and without price*. In the Communion, the promise is individualized. In the Communion, Christ is present.

* * *

The liturgy moves on in stately pace. *Lift up your hearts.*

We lift them up unto the Lord.

Then the words of the angels, *Holy, Holy, Holy*, followed by the cry of the ancient Hebrew people, *Blessed is He that cometh in the Name of the Lord.*

Then the voice of Christ the Redeemer sounding down through the ages: *My Body . . . the New Testament in My Blood. . . As oft as ye drink it in remembrance of Me!*

Myron Jones went back to work Monday morning better able to meet life at its worst. He had been in God's presence and he was conscious of strength he had received. Somehow Widow Brunn, bent and gnarled like an old tree, was able to face the hard road ahead because God's Spirit had not striven with her in vain. Roscoe Risk felt his hand stayed in the moment of temptation because an unseen Hand had steadied him. Corporal Freeland—many miles from home, stationed at a near-by army camp—kept on an even keel, surer of God's help.

The parson was sure that somehow the sermon was not really adequate. But the preacher's aim must "exceed his grasp, else what's heaven for?" Yet he trusted that through human weakness God can show His strength. And the parson was conscious that Christ had been there. For that reason, it would not have been the same to Him if anyone had stayed away!

Conscientious Objectors

Anti-war Denominations Supply Majority of Pacifists

The Reporter, a journal issued semi-monthly by the National Service Board for Religious Objectors has in its July 15 number the following:

As of June 15, there were 7,186 men in CPS with 275 more under assignment. The agency figures were:

	Base Camp	Special Projects	Total
Mennonite	1,714	1,381	3,095
Brethren	917	910	1,827
Friends	978	700	1,678
Government	253	44	297
Admin. Detach. Ser.		77	77
Methodists		68	68
Catholic		66	66
Co-operative (Bowie) ..	66		66
Baptists		1	1
Miscellaneous		11	11
Total	3,928	3,258	7,186

At the same time, Selective Service released figures showing that by June 30, 2,223 men had been discharged from CPS. The breakdown:

For Physical Disability	1,029
For Military Service	
I-A	181
I-A-O	455
Unknown	40
.....	676
Walked Out, Refused to Work, etc....	159
For Occupational Reasons.....	129
For Dependency Reasons.....	52
CPS Reserve (over 38).....	52
Parolees and Probationers.....	50
Deceased	13
Miscellaneous	63
Total	2,223

We are not in possession of comparative statistics on the number of pacifists and make only a single comparison. There are over 10,000,000 men in the armed forces and less than 10,000 in civilian Public Service Camps and assignments. Comparatively, the ratio is a thousand to one, a ratio that does not give to pacifism a high potential. If the most remote elements of public opinion could be isolated and tabulated, the contribution of the C. O.'s to a permanent and just peace is very small. But if certain broadcasters are correct, the forces for peace will be ten million strong from the armed forces of the United States alone. Add Canada, Britain, Russia, China, nineteen South American republics, Australia, New Zealand, France, Italy, Scandinavia—one can call the roll of nations surviving the last battle. None of them wants another war. Immediately following unconditional surrender, the pacifists will be dominant by an enormous majority. The desire for peace is global. It is so definite that it is in the minds and hearts not only of those now in the armed forces but also in their kinfolk and their communities. It is so intense as to justify the continuance of an armed force to maintain it.

HAPPENINGS IN THE HOME

By Earl S. Rudisill

• In a magazine article which I read a short time ago marriage was referred to as "divorce insurance." What is meant by this term?

OCCASIONALLY someone speaks of religion as "divorce insurance," meaning that Christian faith is a bulwark against divorce. While the divorce rate in the United States at large is one divorce to every six (or less) marriages, among church members there is but one divorce to approximately one hundred marriages.

Intelligent Christian faith includes reverence for personality. Inasmuch as personality is the crux in marriage, the Christian outlook is decidedly favorable to stability of marriage and home. Furthermore, Christian faith and philosophy of life impart to men and women an assurance that marriage and Christian home life are parts of the ongoing, eternal, divine program, and that a break in these relations is a hindrance to an age-long plan.

• How can we best arrive at an understanding of children?

THERE are many ways used by psychologists. Stoddard and Wellman, in *Child Psychology*, list eight methods. C. W. Waddle, in *An Introduction to Child Psychology*, mentions seven methods, some of them identical with methods referred to in the other volume. The best results, of course, are yielded by using a number of methods and comparing results.

For the non-technical person the following will prove most suitable: reading reliable books and periodicals, direct questioning of children, observation under varying conditions, and retrospection that is going in memory to your own childhood to discover your own fears, hopes, attitudes, and the like.

Children in the past were the same as now, though the conditions under which they lived may have changed.

• We all know that a newly born child cannot speak. Everyone takes that for granted, and no one has seen an exception to the rule. But just why is an infant unable to speak?

A NUMBER of reasons enter into the answer to this question. Speech requires that there be emotions, ideas, and experiences which seek expression. But the newly born baby has none of these. He is unconscious at birth, he cannot see, hear or use any of the senses. Consciousness dawns gradually, and consciousness of self comes considerably later.

Every human being of normal body and mind has an inborn capacity for acquiring speech. The bodily requirements are lungs, air passages, larynx, tongue, teeth, palate, oral and nasal cavities, and the muscles controlling breathing, sound-making, and the shaping of sound into language. Speech is dependent also on hearing. One does not learn to produce sounds naturally unless he hears them. In recent times, however, methods have been devised for teaching mutes to speak.

Furthermore, speech requires proper functioning of the sensory nerves of hearing and the motor nerves which control the muscles of vocalization. Inasmuch as speech is a very complex matter, there are many types of speech defect.

An infant's inability to speak, therefore, is due to a number of facts. A number of the factors are not yet ready for function, and even when they are ready to serve, the many different parts have to learn to act together.

TEXTS AND COMMENTS

—By J. WILLIAM McCAULEY

CHRISTIAN MINISTRY

Read II Corinthians 3: 2-11.

WE act too much by proxy in attending church, giving, and serving. "*The Christian ministry*" is referred to as a group to carry on the work of the Kingdom for us, and we minimize the "*ministry*" committed to every disciple.

God . . . gave unto us the ministry of reconciliation II Corinthians 5: 18.

MINISTERING THE WORD. "Tis better to light a candle than to curse the darkness," says a Chinese proverb. To complain and curse is to deepen the darkness. To spread sweetness and light is constructive goodness. Instead of condemning the sinner eternally, God sent the Saviour—not to "reconcile" darkness with light but to dissipate error by Truth, hate by Love, death by Life. The highest ministry is that of proclaiming the gospel, "the word of reconciliation."

We are ambassadors therefore, on behalf of Christ, as though God were entreating by us. II Corinthians 5: 20.

REPRESENTING GOD. "Abe" Lincoln encompassed mankind in his thought and sympathy. Every broad-minded, big-hearted man sees himself in relation to the throbbing world stretched beyond his community, and in humble dependence upon the Almighty he would reach out in widening service as one of God's helpers. Every Christian is commissioned as an "ambassador" of Christ.

And when he hath found it, he layeth it on his shoulders, rejoicing. Luke 15: 5.

SAVING THE LOST. The parable of the lost feathers tells of the futile task of tracing fifty feathers placed by a thoughtless talker before fifty homes in the community. Blown by the uncontrolled winds of uncharitable chatter

the winged words of the gossip, scattered to home after home, can never be recalled. How different the parable of the lost sheep! In divine compassion the Good Shepherd seeks until He finds sin's victim, snatches it from the thorns which, like cruel words, pierce into the soul's depths, and restores it to the fold.

And ourselves as your servants for Jesus' sake. II Corinthians 4: 5.

SERVING IN LOVE. "For Jesus' sake" is the compelling conclusion of the Christian's prayer, and it is the motivation of the true workman in the Kingdom. The deaconess' motto is, "*Your servant for Jesus' sake.*" St. Paul commended the Christians of Macedonia because they gave themselves first to the Lord and then to His service. He emphasized "justification by faith" but explained that "*faith works through love.*"

Therefore seeing we have this ministry, even as we obtained mercy, we faint not. II Corinthians 4: 1.

CONTINUING THROUGH GRACE. The Naval and Military Intelligence has been criticized for giving to some young men from blue-blooded families what are dubbed "cellophane commissions"—seen through yet protecting from the draft. "Our sufficiency," says the apostle, "is from God"—not as an arbitrary gift by divine election but as a spiritual endowment with power. "We faint not" and are found worthy and able only because of the mercy and enabling grace of the Lord Jesus.

O God, in Whom is all love and goodness: we thank Thee for the assurance that Thy Kingdom will triumph over the powers of darkness. Help us, we pray, to love Thee more devoutly and to serve Thee more joyfully; through Christ, our Lord. Amen.

VACATION IDLENESS—Mrs. Lathrop Relaxes

I LOWERED my magazine so that I could look out at the view. I had the corner of the hotel porch to myself. The talkative lady with the flower in her hair had set out to find greener pastures where her words would sparkle in a more effective setting. One corner of my brain knew I was mixing my figures of speech, but I was too lazily content, or contentedly lazy, to do anything about it.

Before me the soft blue-greens and green-blues of the hills stretched away into the distance. Idly I wondered why such a view should be so much more restful than a vista of red-yellows and yellow-reds. Blue to soothe, red to stimulate, and yellow—now, what did yellow do to the human emotions?

Out of the corner of my eye I caught sight of the charming woman with the attractive ten-year-old daughter, approaching. Gently, with what I hoped was an appearance of being unconscious of the presence of anyone else on the veranda, I raised my book again. I was too lazy to read intelligently, but talking was worse.

Almost in spite of myself I lost myself in the story. When Jerry spoke beside me I jumped.

"Scare you? You must have been far away."

"Just in London. That isn't far these days. But the poor young things in the story are surely having a dreadful time. I've an idea it's even going to end tragically."

"You should have gone with me instead of sitting here letting your feelings be harrowed by a magazine story. The walk to the spring was really very beautiful."

"I know it was, and I want to go with you sometime before we go home, but

this morning I wanted just to sit still by myself. I've been just as unsociable as I wanted to be."

"Unsociable? You? I don't believe it."

"Yes, I have. The first few days my throat gave me an excuse for not talking, but since I recovered my voice, I've found myself caught up in just the same sort of conversations I take part in at home. I listen politely and make the proper responses, and I haven't a minute to myself."

"I know. The people are all very nice, and most of them are very sociable. The old man with the plus-fours nearly talked my ear off before I came up to bed last night. Still you can't stay in a hotel where there are people without speaking to them now and then."

"I know. I'm not really grouching about it. I wanted to come to a place where I'd have no household responsibilities, and you are very nice to refrain from reminding me that you thought a cabin such as we had several years ago would be more fun."

"I'm enjoying this, too. I even enjoyed the shuffle-board contest when I didn't feel responsible for seeing that anyone else had a good time."

"So did I. I'm just feeling a little guilty about the hermit act I put on this morning for the benefit of the women who wanted to have a chat about rationing and the best way to clean white paint. All that will be waiting for me at home. I didn't even want to talk about Mrs. Kintner's little girl. Our own children are well taken care of at camp, and I refuse to worry about Clare's braces on her teeth."

"In other words, you aren't one of those women who never quite leaves

her children at home, even when she doesn't take them with her."

"Right! A vacation should be a change—from one's family as well as from everything else."

"So I don't suppose you'd be interested in letters from your children, if I happen to have one or two in my pocket."

"You wretch! Have you had them all this time and let me talk about all sorts of unimportant things? Where are they?"

"But do you think you should read them? Don't you think it would start a train of thought that would take you back to Bordenville and all your usual pursuits?"

"Jerry Lathrop, I'll divorce you for mental cruelty and ruin your career if you don't hand over those letters at once!"

"With such a threat hanging over me, I'm at your mercy. Which will you have first? Joan's is fatter, but Mark's is funnier."

"Then give me Mark's. Is he still so serious about his camp honors, which his letters home have described from time to time?"

"If he doesn't come home as covered with badges as a veteran of three wars, he's going to think the summer wasted. But read it yourself. The way he expresses it is good."

"Let's see. . . . 'Weather fine. . . . Can finish most of my merits this week. . . . Passed my Red Cross life-saving test. I sewed the insignia to my trunks, but you will most likely need to do it over when you see it.' . . . Oh, here it is! . . . 'Do you think it would look corny to wear my archery, woodcraft and signaling ribbons on the lapel of my blue coat? I know it wouldn't look right to wear them over the heart like service ribbons, but some of the fellows think the lapel would be all right.' . . . And listen to this. 'I still think you should have gotten a more responsible citizen to look after the garden. Skinny

hasn't written me a word, although I have written to him twice to ask what he's doing about the limas. I'll be glad to get the reins back in my own hands.'"

Jerry looked a trifle smug. "Well-developed sense of responsibility, that young fellow."

"Jerry, you don't think we've helped him to have an *over*-developed sense of responsibility, do you?"

"Over-developed?" Jerry snorted. "Your *memory* must be taking a vacation!"

My Daddy

By D. L. YOUNT

My daddy was a preacher

In a little country town,
He wore a turn-back collar,
Cleric vestments and a gown;
He never talked big families—
Just had one—that was all,
And he reared us on his salary
(And donations in the fall).

He came from Carolina,
Where the clay is deep and red
Like the color of his whiskers
And the shock atop his head;
He learned to work and hustle
At the early age of ten
When his daddy marched to Shiloh
With a gang o' fightin' men.

He was very conscientious
And he wouldn't give an inch,
And he told the truth no matter
If and how the truth'd pinch;
He was truly democratic,
Like the soil that gave him birth,
And even when exalted
Kept his feet upon the earth.

He served one congregation
From young manhood to the day
When the village and the country
Joined in laying him away;
He was very much old-fashioned
To the very day he died—
So I contemplate my daddy
With a maximum of pride.

Across the Desk

SOME interesting figures about radios in the United States have recently come to our notice. Among them is the claim that in 1943 there were thirty million homes in the United States equipped to receive the messages of broadcasters.

The facilities by radio for the distribution of facts and fancies, rejoicings and regrets, policies and proposals, are far greater than are the developments by way of mechanical installations. We deem it a correct assertion that when the President of the United States shall announce surrender of the Axis nations, he will release a tide of rejoicing the power and spread of which have had no previous parallel in the world's history. Every form of industry will temporarily stop. From factory, field, mine, and store, people will pour out in an innumerable multitude. Every mind will focus upon one thought: "This war is ended."

Suppose the impossible: that the President of the United States would permit himself to deceive the people. For the time being, the effect of his announcement would be the same as would follow a proclamation of fact. But it could happen that a minority, or even an unnamed individual, could make use of the facilities of radio to announce a lie and by it gain winning support for a fallacy, the damage of which to our nation's peace and unity would be beyond estimate.

We require a revival of the old folk saying—"You can't believe all you hear." There are groups in our midst who proclaim dangerous doctrines. We grant them freedom of utterance and of partisan organization. We must guard our convictions against their prejudiced persuasions. We must test the sincerity of minorities.

"AFTER THE WAR"

THE topic most discussed in the Church press of these days is some phase of post-war religious activities. There are satisfying grounds for the conclusion that very serious thinking is widely distributed, as is also the determination that a great and permanent gain must be born from the travail of war, to which, as soon as possible, both victor and vanquished peoples shall have access.

The institutions of religion, that is, the churches, schools and public sentiment, are without exception thoughtful about post-war conditions. This is as it should be. The systems of social organization are what precipitated the terrible conflict; fascism, totalitarianism, and nazism are in their essence antagonistic to Christianity. This was foreseen years before the invasion of Poland or the attack on Pearl Harbor. Freedom of worship was definitely under attack, in defiance of century-long development under divine guidance. Victory of the United Nations over the Axis powers is a demonstration of the favor of God upon the continuance of spiritual liberty and of such other freedoms as stem from man's direct and responsible access to his and every man's Creator.

The attitudes of our several governments toward recognition of the spiritual forces involved have been favorable beyond any previous crisis. Not only were the appointments of chaplains more numerous and their equipment for the armed services more numerous and complete than ever before, but the concentration of these spiritual advisers upon duties that equip endangered men with faith in God has borne fruit beyond measure. Com-

munications from the chaplains, testimony from the personnel concerning worship, prayer, and profound commitment to the divine will have led some observers to suggest that an era distinguished by a worldwide ministry of the Gospel will be a firstfruit of the peace that follows this worst of wars.

We do not hazard the expression of an opinion as to the realization of such a devout hope, beyond the statement that nothing less than the global proclamation of divine love for repentant man is in proportion to the qualities exhibited by men and women, during the conflict. They accepted exposures to danger and sacrifices of separation from their homes in their determination to expose the sinfulness of the anti-Christian ideologies, and subject them to complete defeat. It seems safe to write that a Church which is fervently obedient to our Lord's command to preach His Gospel will win the world for the Master by the processes established by the forces of peace. The opposition has been defeated.

JULY'S CHURCH QUARTERLY

THE third number of 1944's *Lutheran Church Quarterly* has reached our desk: we commend its contents to the studious regard of the pastors of the United Lutheran Church in America. Six subjects are announced on the first page, one a five-part symposium, titled "Diversity of Ministries." The five contributors to this part of the journal have described "The Clergyman" as urban or rural pastor; as editor, as teacher, and as social worker.

The article at the beginning of the number was written by the distinguished scholar, writer, and teacher, Prof. Herbert C. Alleman of Gettysburg Seminary. His subject is "The Bible as the Word of God." It is not the first time the *Quarterly* has been the medium of expressing the views of Dr. Alleman on this subject. He wrote in

1940 an article whose title was "The Pittsburgh Agreement and Lutheran Unity." Part III of that agreement is a declaration concerning the Bible. It is no reflection upon the value of that contribution to Lutheran theology to say that a considerable degree of technical theological training is necessary in order to read the agreement intelligently. If one were required to understand all that is written before he could trust to the assurance of his faith in Jesus Christ, either most people would be uncertain or they would commit the entirety of their convictions to some external authority: the Church, for example, or the pope.

But in the recent article Dr. Alleman has so dealt with the relationship between our Bible and its divine Source as to enable the humble and comparatively unlearned reader of Holy Scripture to feel its authority and to know with no interventions its uniqueness. It is truly the Word of God. In a paragraph dealing with the seeming irrelevance of calling a combination of paper and printed sentences the Word of God, Dr. Alleman declares, "The supreme miracle is not in sound or printed letters, but in spirit. The spirit of God touches man first in the experience which is recorded in the record and then through the record, which we call the Bible, touching us with the quickening power with which it inspired the first recipient, it speaks to us. It is this power to beget again the experience which the original inspiration created, that makes the Bible the Word of God."

The final sentences of the article seem to us an adequate definition of the Scriptures for common people. "It is a book with a purpose: it is the record of God's manifestation of Himself in human history to the end of winning and ruling men. Its unity is to be found in its purpose, and it is that purpose speaking in history and experience which makes it the Word of God."

(Continued from page 2)

cablegram: "August Neudoerffer died twenty-ninth here attack funeral Rajahmundry inform relatives. Signed, Fred Coleman." It struck us with the numbing impact of an icy shock. May the Father of Mercies sustain and comfort Mrs. Neudoerffer, Dr. Neudoerffer's dear ones, and the Mission and Church in India!

A Brief Biography

August Frederick Albert Neudoerffer was born in Santa Leopoldina, Brazil, June 18, 1881. His parents were the Rev. Ernst Neudoerffer and Babetta (nee Spohn). On December 9, 1911, he departed from the port of New York, arriving in India on January 17, 1912. On December 3, 1914, in Rajahmundry, he was joined in holy wedlock with Missionary Amy Belle Rohrer, M.D. To this union was born in Kugler Hospital, Guntur, on February 13, 1918, one son, John Frederick, now a pastor of the U. L. C. A. in Montreal, Canada. Besides his wife and son, there mourn his loss two brothers, Ernst A. Neudoerffer, D.D., principal of Lutherigiri Theological Seminary, Rajahmundry, India, and J. J. Neudoerffer, D.D., West Hazleton, Pa.

Missionary Neudoerffer combined a flaming love for India and the Indians with a profound, unquenchable faith in the power of the simple Gospel of Jesus Christ to heal the festering sores on India's soul and body. This Gospel he proclaimed tirelessly, winsomely, and intelligently. This Gospel he magnetically exemplified in his daily life—as a husband, father, ambassador of the true God, and friend. He believed with all the passion of his heart, that as Christ is lifted up in the radiant witness of lip and life, He will draw all men unto Himself. It was, therefore, as a district missionary that he did his most effective, enduring and heroic work.

Nor did he content himself with preachments and personal exemplifications. "Jesus," I once heard him say, "commended Himself and His adequate, comprehensive Gospel to needy men with deeds of love and mercy. He also had a practical 'compassion on the multitude'—enslaved by sin, enmeshed in idolatry, superstitious, ignorant, poverty-stricken

and physically afflicted. We must accompany, buttress and validate our ministry of the Word with a Christ-like, realistic and sacrificial ministry of deeds."

Out of such a faith and vision cannot but be born an array of good works. The following achievements are but some of many that are written in the eternal record of Missionary Neudoerffer and stand to his credit. They are the good works which follow him. He founded the Reading Room in the heart of the town of Rajahmundry; inaugurated the work among the Hill Tribes in the Tallapudi District; started the Middle School in Rajahmundry; organized evangelistic work in the Rajahmundry jail; was the founder of the Tuberculosis Sanatorium at Vizrantipuram just outside of Rajahmundry, and sponsored the Adult Literacy Campaign in the Bhimawaram District.

The Man at Work

There was fury in the storm that starless night. Missionary Neudoerffer and I were on our way to a village, six miles distant, to examine candidates for Adult Literacy certificates. The gale lashed us with a thousand whips. Big rain drops pummeled the top of the car with a myriad angry fists and stabbed at the windows with long silvery spikes. It was not a fit night for either man or beast. The car careened crazily on the greasy road. While I tightly clutched, now the convenience strap, now the edge of the seat, Missionary Neudoerffer nonchalantly draped one leg over the other and, in his composed, quiet, low-pitched voice, lectured me with a steady flow of data and statistics on the desperate need of literacy and literature for India's underprivileged masses.

"We must teach them to read," he said, "so that they can read the Scriptures themselves." Ninety per cent of Indians are illiterate. The shed at which we presently arrived—mud walls, mud floor, thatched roof—was filled to capacity with about ninety outcasts, seated cross-legged and like graven images, on the floor. A kerosene lantern suspended from a beam in the center of the room, cast a dull, yellow light. One after another arose, took his place under the light and, the well-worn book in his hands, and laboriously spelled out the simple Telugu words and

then, if his efforts were satisfactory, received a certificate of accomplishment. There was one old man whom I particularly noticed. He was blind in one eye. His voice trembled with eagerness to make good. With a grubby forefinger he followed the lines as he stammered out the words. Then he looked at the missionary with pathetic anxiety and there was an exchange of eloquent smiles between missionary and outcaste—the missionary's smile, accompanied by a nod of approval, tender, understanding and encouraging and the broad, proud, happy, toothless response. In every word and gesture Missionary Neudoerffer revealed a heart that beat truly and warmly for the depressed and oppressed.

• Another day we visited a large village. "I want you to see something of our technique in getting caste Indians to read the Scriptures," Missionary Neudoerffer explained. "I do not give away Christian literature and copies of the Scriptures except in exceptional cases. I sell them. If I give them away, almost everybody will accept; but most of the precious material would find its way, unread, into the discard. When a man buys a book, he will read it. And it's surprising how many buy." We happened upon a group of caste Indians, squatted on a veranda. An exchange of pleasantries and then the missionary launched into his sales talk. Earnestly, fluently and with perfect poise he explained his merchandise, i.e., the nature and the contents of the tracts and books we were selling. Handing me an armful he said: "You make the sales, Dr. Moll, and I'll make the sales talks." We kept at it all day until our stock was exhausted.

• And so we could go on endlessly and speak of the strenuous and varied activities, not only of Missionary Neudoerffer, but of every one of our missionaries. His was a typical missionary's life—cramped with action and with abundant evidences of courage, selflessness and self-sacrifice, motivated by an invincible faith and a great love of man for the dear Christ's sake.

And now his work is done. No, not that! Never! Multitudes whom God gave to him for his heritage are winning others. In

them Missionary Neudoerffer continues his life and his work. Through them and their spiritual children his labor of love goes on. "Well done—good and faithful servant."

Glenn R. Edgar Dead

Mr. Glenn R. Edgar of Charleston, W. Va., was stricken with a heart attack while attending synod and Brotherhood meetings of the West Virginia Synod at Jackson's Mill, W. Va. From active service in the very vineyards of the Master he was called to that fuller service in His very presence.

Mr. Edgar was born in Nankin, Ohio, sixty-three years ago. His parents were William D. and Mary Steinmetz Edgar. Surviving him are his widow, the former Miss Bertha E. Fruth, whom he married in 1909; and three children: Mrs. W. E. Whiteman, Jr., and Misses Cary Lou and Barbara Edgar; a sister, Mrs. W. B. Ewing, Akron, Ohio; and a grandson, Billie Whiteman.

Mr. Edgar, a charter member of Trinity, Charleston, W. Va., has always been an active worker in his congregation and in the church at large. He was Sunday school superintendent for the first nine years at Trinity, member of the choir for years, and an active Brotherhood man, being treasurer at the time of his passing.

In the church at large his activities were widespread. He was, from 1930 to 1935, secretary of the national Lutheran Brotherhood, one of its former vice-presidents, and currently a member of its executive committee. Recently he had been appointed a member of the Youth Committee of his synod and was a member of the Board of the Lutheran Home for the Aged, Washington, D. C.

Funeral services were held in the church, July 25, in charge of his pastor, George W. Schillinger, D.D., assisted by the Rev. Dr. Charles G. Aurand, Wheeling, W. Va., who also represented the Board of the National Lutheran Home, and by the Rev. E. F. K. Roof, president of the Synod of West Virginia. Mr. Earle W. Bader, executive secretary of the national Brotherhood, and pastors from the synod and city were present. Interment took place in a local cemetery. G. W. S.

THE CHURCH with the ARMY



CHAPLAIN J. F. PATTERSON conducting service on the flying line of the Sioux Falls Army Air Field. The altar shown was used by him in England, North Africa and the Middle East before his return to the U. S. A. (below)

CHAPLAINS' EQUIPMENT

Chaplain Delmar L. Dyreson, awarded the Combat Infantry Badge for "doing his duty" under heavy combat fire, cherishes communion kit used at sea and on four fronts.



CHAPLAIN HENRY W. OPPERMAN inaugurated the plan of holding services on the flying line for men too busy to attend regular services. He is on duty with the Mustang Fighter Bomber Group, and since his arrival in the European theater of operations has filled the pulpits of several churches in the vicinity of his station.

FORCES

Pictures and Messages from Chaplains "on duty" show Appreciation of Their Work



CHAPLAINS WHO HAVE HELD THE FIRST ALL-LUTHERAN SERVICE NORTH OF GUADALCANAL: Carl G. Zehner, Columbus, Ohio; Harry F. Coder, Iowa Falls, Iowa; James N. Frank, Emsworth, Pa.; Park W. Huntington, Wilmington, Del., senior chaplain here; Orville H. Markgraf, Granite Falls, Minn.; William A. Buege, St. Joseph, Mo.

BOUGAINVILLE, SOUTHERN PACIFIC. Christian natives joined Seabees and Marines in services at the Seabee Chapel (above). Chaplain C. M. Huddle invited them to provide music for services. The choir composed of 23 men of this island sang in English four of the men's favorite hymns: What a Friend We Have in Jesus, Stand Up, Stand Up for Jesus, Rock of Ages, and Abide with Me. These men were taught by missionaries from New Zealand.



Dethroned for Disobedience

By Nathan R. Melhorn

King Saul's Early Victories Rendered Futile by Later Disregard of Commandments
I Samuel, Chapters 13, 15, 31, Adult Scripture for September 3

THE reign of Saul, the first king of the Chosen People, is recorded in their national history at considerable length. His career as ruler was not lacking in achievements, but the credit earned by early victories over Israel's enemies was dissipated during the latter part of his life. The height to which he ascended from obscurity was equaled negatively by his descent into depths of rebellion against God. Having surrendered his judgment to jealousy, envy, and hatreds, he violated ideals of personal honor, forsook reliance on truth, and followed the promptings of evil. Exalted to a throne, he ended in the pit of a suicide.

Victim of Conceit

Introduction to any measurement of Saul's character requires recognition that his elevation to power was by the demand of his fellow worshipers of Jehovah. They wanted a king "like their neighbors had," confessing that this desire was an expression of national, tribal and family infidelity. They were divided among themselves, and thus were easy prey for their marauding, idolatrous neighbors. They believed that a leader, in whose behalf and through whom they could appeal to God, would insure them victory.

A favorable response to their pleas was found in the victories of Saul, whom Jehovah had directed His prophet, Samuel, to anoint and install. They were victorious in their battles and united in their worship. Their king's administration to affairs was for a while satisfactory.

But Saul obscured his discernment of facts and corrupted his regard for truth by thinking too highly of himself. The condition of his royalty was plainly stated at the time the Prophet Samuel "touched him" in the name of their real ruler, Jehovah. Impatient at the slowness of Samuel's performance of religious rites, the king responded to the dictates of his own self-confidence. He assumed the office of priest and in effect ignored the just rights of other jurisdictions.

Bargaining "on His Own"

It was not long before Saul deemed himself competent to bargain independently with pagan kings, thereby disobeying Jehovah. At first, he won out. But, as always happens, he made mistakes in judgment which drove honorable counselors from his side, lost him his battles with the Philistines, and deprived him of tranquility in his family. The support on which he depended was withdrawn after a while and he found himself dependent on false standards of action and on the favor of malicious advisers.

The conduct of persons in whom their fellowmen have placed confidence reveals the wisdom of humility before God. The man whom self-confidence misleads into trusting himself—declaring his independence of both God and man—is on his way out. Something worse than blindness has fallen upon him; he has installed a false luminary, a wavering, beguiling, deceiving, beckoning, betraying candle. Sooner or later he will be found in opposition to what is true, what is just, what is permanent. But these are under the unceasing vigilance of God.

Conceit is a cardinal sin, as humility is a cardinal virtue. The indictment, "he trusted in himself," is equivalent to conviction of major faults, if it is true.

DAILY BIBLE READINGS

August 28-September 3

- M. The King's Folly. I Samuel 13:8-14.
- T. Jehovah's Command to the King. I Samuel 15:1-9.
- W. The King's Disobedience. I Samuel 15:10-16.
- Th. The King's Rejection Foretold. I Samuel 15:24-31.
- F. The Death of the King. I Samuel 31:1-6.
- Sat. The Danger of Disobedience. Hebrews 6:1-8.
- S. The Call to Repentance. Revelation 2:1-7.

THE YOUNG PEOPLE

By Amos John Traver

The World Needs Christians—IN POLITICS

Genesis 41: 37-46

"A DIRTY game—politics!" so they say. Believing this, how many good men have dodged the responsibility of office. To the proverb, "Anything to win in love or war," they add, "or politics." Men who would be honest to the last dollar in any other business, seem to lose their fine sense of fair play when seeking or holding office. Bossism in some of our great cities is a scandal and brings suspicion to bear on every office holder in any way indebted to them. Smear campaigns, whispers that bring motives or morality into question, platforms that are built out of double words, graft that besmirches the giver as well as the receiver—all these are too much the mark of modern American politics.

Yet there are countless sincere Christian men and women in political life. When enough of them are willing to pay the price, the reputation of politics will be restored. Never has the opportunity been greater in politics for the stewardship of life than today. The world war has been due to bad governments, which means bad men in governments. The causes of war, and of all human misery, are to be found in sin. Greed, ruthless cruelty, jealousy, racial pride, cowardly appeasement of wrong, man's injustice to man, these are root causes of war. When they find dominant place in the direction of government, they lead inevitably to war. No plan for a new world where peace will be permanent can overlook personality requirements. Christian men will be needed as surely as a Christian program for world re-organization.

God's Man

For every crisis in human history God has a man in preparation. So it was in the crisis of Egypt. Joseph was unconsciously in preparation, for while Egypt itself was not important, it was essential

that Israel and his family should be preserved. All the way through the romantic story of his life, Joseph remained God's man.

How we want such a man to carry the seal for the American people! Men who are willing to pay the price of their idealism, their honesty, their duty, are the kind of men we seek for public office. We want them to think of the good of all the people as Joseph did. We want them to plan for the future as Joseph did. Most of all we want them to be in constant touch with God as Joseph was.

Democracy

Joseph was called to office by Pharaoh. Democracy makes us all Pharaohs. The reason more good men do not go into politics is the uncertainty they have with regard to public opinion. Having elected them, will the people stand by them? Will they support them when they challenge evil in high places?

Absenteeism is the enemy of war production. That truth ought to be drilled into our thinking. It ought to be just as clear that absenteeism on election day is just as deadly a foe to good government. The bosses have all their voters out. Where are the good people of our communities? Too often they have other, more pleasant plans for the holiday. If politics is a dirty game it is our fault. We, the people, call our present-day Josephs into office. When the church folks show their interest in party organizations, at the polls and in legislation and the administration of government, it will not be difficult to find good men to run for office. Yes, Christian men are needed in politics. It can offer a truly honorable career.

* * * *

TOPIC DATE, September 3. Next topic, "The World Needs Christians—In Social Service and Medicine."

What About Religion in Russia?

People, Church, and State in Modern Russia. By Paul B. Anderson. Macmillan. 240 pages. \$2.50.

THERE is no evidence that the present union of religious and political leaders in Russia against a common enemy will modify the basic attitude of the party and government in religion. "Neither the constitution nor the laws restricting religion to the conduct of worship have been rescinded or modified. Authorities have simply taken account of the peculiarities of wartime conditions."

According to the author of this compact and well-documented analysis, based on twenty-five years of study, travel, and relief work in Russia, it soon became evident that socialist indoctrination and economic changes could not eliminate Christian faith. The war against religion followed, and the strategy varied as the attack grew more ruthless.

A government-inspired and subsidized "Living Church" schism substituted revolutionary officials for the Orthodox. School curricula from kindergarten to university were impregnated with anti-religion. The campaign against evangelical activities involved the prohibition of religious instruction, the banning of gatherings for prayer or fellowship, the closing of orphanages and sanitariums, the limitation of religious publications to liturgical manuals, and the dissolution of Christian youth organizations.

Orthodox leaders may have agreed, as Mr. Anderson states, to limit religious activity to the rites and sacraments. But a host of others, scorning pleas for a reconciliation between Christianity and atheism, will face imprisonment and death in response to the divine commission. After the truce, the battle will be resumed.

ROY H. JOHNSON.

The Answer

... and God Was There. By Chaplain Eben. Cobb Brink. Westminster Press. 92 pages. \$1.

"WHERE is God, who you, Chaplain, say is interested in the individual man?" sadly exclaimed a young soldier who had planned to be a doctor, but, who now, trained as a gunner, was ready for foreign service. The answer was the right one from God's Word.

Months later, when the chaplain buried this youth in the barren hills, overseas, so far from home, the question bewilderingly asked by the soldier fairly haunted him, "Where is God, who you, Chaplain, say . . .?" By tragic experience he himself learned the presence of Christ which before seemingly was but a creedal belief.

The worth of this interesting little book is in the verifying of this most precious and stabilizing fact of God's presence by the true stories of soldiers in dangerous places on the invasion fronts.

ROSS H. STOVER.

Dream Interpretation

Dreams Come True. By Charles R. Brown. Macmillan. 115 pages. \$1.50.

THIS is one of those books of essays, or addresses, or sermons, whose titles oft lead to false hopes, even though their contents are rewarding. The title is that of the first essay-sermon on St. Paul's vision of Macedonia, his response to that "invitation" and the Christian development of Europe as the outcome. One of John's visions on Patmos and Jacob's "Ladder Dream" complete the content of the book, as far as treatment of dreams is concerned, unless one considers "The Handwriting on the Wall" a dream.

Dr. Brown's thought and his literary style give the book real value in the other nine chapters; but one cannot help wishing he had given like treatment to other dreams of the Bible record: Joseph's in Genesis, Solomon's, Daniel's and St. Paul's on shipboard, to mention but a few. "The Discouraged" seems to have the richest values for men and women baffled by the rampant evil of our present world scene.

CHARLES K. FEGLEY.



"O Lord Direct Us"

(Domine Dirige Nos)

SUPPLEMENTING the open letter of Dr. Arnold F. Keller in your July 12 issue, I wish that our pastors and teachers and leaders might secure a copy of the pamphlet titled, "The Reformation," written by the president of Notre Dame University, John O'Brien, published by the Paulist Press, 401 West 59th Street, New York City, and priced at ten cents.

This tract has sixty pages, fourteen of which are devoted to abuse and misrepresentation of Luther and the Lutheran faith. To bolster his attack on Luther he quotes extensively from Hallam's work, "Introduction to the Literature of Europe," and the same Hallam was unable to read the German language and cared little or nothing for theology.

Another book published by the same firm for fifty cents containing 450 pages written by the Rev. B. L. Conway titled, "The Question Box," is also worthy of reading in order to understand more fully the basic aims and teachings of Catholicism. This book is composed of 1,000 questions and their answers asked Conway in his missionarying to convert Protestants during the past years. In many instances he also has misrepresented the teachings of Luther and the Lutheran Church.

The report of the Committee on Luther League given at the last meeting of the United Synod of New York at Albany has this significant paragraph:

"The attention of the Committee has been called to the fact that at the present time there is an increasing number of mixed marriages among our young people. One practice has been called to our attention which we feel should in turn be called to the attention of each pastor, namely, the signing of any papers pledging the children of the family preceding birth to the Roman Catholic Church. Threats have been made by the Roman Church to sue on this contract, which of itself is not a binding contract. It is our feeling that in our confirmation classes, in our Sunday school programs, and in our Luther

League meetings, we should warn our young people against this vicious practice."

In the confusion of this day we do not feel that there is any bigotry connected with training people to stand for the truth and in teaching them to protect their own interests. There can be no compromise between Catholicism and Lutheranism. They are diametrically opposed to each other, and so long as they insist on attacking us as they are now doing, it is imperative that we take measures to protect our people and our faith. Tolerance is not a one-way word.

WALTER WHITACRE.

Sagamore, Pa.

Homes for Orphans

Dear LUTHERAN:

My brother has just been returned to this country to recuperate from wounds received in the battle of Italy. In our many discussions, he has constantly brought up the subject of orphans of the war and what a wonderful thing it would be if the Protestant bodies here in America could establish Homes for these orphaned children and bring them up as Protestants and Christians.

There is no doubt in my mind that if the National Lutheran Council set up a committee whose purpose it would be to raise funds for this express purpose, the appeal would be oversubscribed.

Our Lutheran Church has branches in practically all the countries in Europe, and if the church in Germany, Slovakia, Hungary, France, etc., were allotted a monthly allowance to carry on this work I think our Church would be doing God's work in caring for the homeless and at the same time building up a stronger Lutheran body to take care of war losses.

The time to make the appeal for funds is now, when people are in a position to give in greater amounts. Our American dollars will go a long way in feeding and clothing the orphans abroad and I hope that our church will take the lead to carry through with this work immediately.

CPL. E. C. P.

Rochester—The Flower City

News of Pastors and Lutheran Pilgrimage

By HOWARD A. KUHNLE

The Rev. Edward G. Goetz has accepted the call of the Lutheran Inner Mission Society of Rochester, N. Y., as superintendent, effective September 1, as successor to the Rev. Fred W. Heins, now superintendent of the Inner Mission Society of Springfield, Ohio. At present, Pastor Goetz is minister of Zion Church, Washington, D. C.

Sister Josephine Gouker has taken up her work as parish deaconess of the



Sister Josephine Gouker

Church of the Reformation. She was introduced to the Sunday school and congregation June 18, which was designated as Children's Day and Deaconess Sunday.

Chaplain Albert G. Schofer, former pastor of Concord Church, Greece, N. Y., has been promoted from first lieutenant to captain. His latest address is Indiantown Gap Military Reservation, Pennsylvania.

The Rev. Norman Willis Ross, pastor of First Church, Lyons, is broadcasting from Station WAGE, Syracuse, every Sunday at 10.15 A. M.

Anniversaries

The Rev. Everett F. Wright, pastor of Zion Church, Coshocton, since the spring

of 1943, was honored on the occasion of the tenth anniversary of his ordination to the ministry. The Rev. Dorr E. Fritts, pastor of St. Paul Church, Rochester, spoke on the theme, "What Ten Years in the Ministry Means." After reviewing briefly the pastor's accomplishments in his present pastorate and also at Raymertown, N. Y., for nine years, Pastor Fritts urged the congregation and its pastor to give their lives in greater devotion to the work of Christ and His Church. Service men were also honored at this service. A gift of money was presented to Pastor Wright. Zion congregation celebrated their seventy-fifth anniversary August 6.

The Rev. Thomas A. Berg, pastor of Concordia Church, is making a successful recovery from a recent operation.

The Rev. Eugene L. Stowell, pastor of Resurrection Church, and director of Lutheran World Action for the Western Conference, reports that the conference is within \$200 of its goal of \$21,328, with the balance assured. Forty-four of the fifty-six congregations have reached or passed their quotas. Emmanuel Church, Rochester, the Rev. Robert W. Stackel pastor, has the fine record of giving \$930 on a quota of \$397, while Holy Trinity, Buffalo, the Rev. Ralph W. Loew pastor-elect, gave the largest amount, \$1,900 on a quota of \$1,189.

Redeemer Church, the Rev. William Long Dowler pastor, has organized a Service Club for the purpose of keeping in closer touch with those in the armed forces.

Elected Pastor of Reformation Church

The Rev. Alfred L. Beck on August 6 accepted the call to the pastorate of the Church of the Reformation, Rochester, as successor to Frederick R. Knubel, D.D., who becomes president of the United Lutheran Synod of New York September 1.

Pastor Beck, who was born in New York City October 25, 1916, became assistant

pastor of Reformation following his ordination by the synod in 1941, and was advanced to associate pastor last year when the congregation celebrated its seventy-fifth anniversary. Reformation is favorably known throughout the United Lutheran Church in America as a large downtown church deeply interested in all the benevolent work of the Church. Pas-



Pastors Alfred L. Beck and Frederick R. Knubel, D.D.

tor Beck has earned the good will of the congregation and of his fellow pastors and established a splendid reputation as a preacher.

Reformation's new minister has been active also in work outside of the congregation. He was president of the New Jersey State Luther League in 1938-39. He has been a leader for five years at the synodical summer school at Silver Bay, New York, and a teacher in the local Lutheran Leadership Training School. He is chairman of the Western Conference Committee on Parish Education and Young People, and secretary of the local Lutheran Pastoral Conference.

A Lutheran Pilgrimage

Dr. Paul Andrew Kirsch of New York City, assistant executive secretary of the Board of American Missions of the United Lutheran Church, was the principal speaker at the "Lutheran Pilgrimage," a mission festival held each year for all our congregations. A capacity congregation filled Transfiguration Church. Dr. Kirsch spoke on the theme, "Understanding Marching Orders."

Special commendation is due Pastor

Eugene Stowell, who arranged an unusually fine program of music for the evening, one feature being the assembly of junior choirs for the first time from various churches, with seventy-two children filling the chancel. The committee consisted of Pastors Kuhle, Stowell, Berg, Schreiber, and Fairman. The Rev. Claude E. Tejan, president of the Rochester Lutheran Pastoral Conference and pastor of Bethlehem Church, Fairport, was chairman of the afternoon program. The offering was given to the Commission on American Missions of the National Lutheran Council.

Indiana News

The Rev. H. M. Hauter, pastor of the Florence Parish in Kentucky for the past ten years, has accepted a call to St. John's Church, Napoleon, Ind., effective July 1. He was installed by President H. E. Turney, D.D., July 2.

The Rev. Louis G. Gray of Smithville, Ohio, has accepted a call to become pastor of Holy Trinity Church, Muncie, Ind., and was installed by President H. E. Turney, D.D., of the Indiana Synod July 9.

The Rev. John A. Ritchie was installed as pastor of St. Paul's Church, Milan, Ind., on the evening of July 2 by the president of the Indiana Synod, Dr. H. E. Turney.

The Rev. W. C. Butt of South Whitley, Ind., has accepted a call to become pastor of the Corydon Parish of the Indiana Synod, effective July 30. Pastor Butt is now attending the School for Rural Pastors at Garrett Bible Institute of Northwestern University under a scholarship granted annually to the Indiana Synod.

Bequest to Mulberry Home in Indiana. Mulberry Home recently received a check for \$3,824.67 from the estate of the late Bertha Beckley of Butler, Ind. The Home is grateful for this benefaction.

Chaplain Arthur L. Mahr, formerly pastor of First Church, Indianapolis, Ind., who has had two years' army service, part of which was spent in North Africa, Sicily and Italy, was discharged May 31. On June 15 he accepted a call to become pastor of First Lutheran Church, Parkersburg, West Virginia.

—*Bulletin of the Indiana Synod.*

Wilkes-Barre Warblings

Pastor G. EDWARD KNAPP Replaces the Rev. CARL J. SCHINDLER as Wilkes-Barre Conference Correspondent to "The Lutheran"

By G. EDWARD KNAPP

The First German-English Lutheran Church of Wilkes-Barre reports the following changes and accomplishments during the first nine months of the pastorate of the Rev. Peter J. Dexas:

Forty persons received into confirmed membership; the largest Easter communion and offering in the history of the congregation; the debt reduced by \$3,200; all bills paid and a comfortable balance in the treasury; in contrast to the \$13 received for Lutheran World Action in 1942, the amount received to date is \$160; a new furnace has been installed and hundreds of dollars have been spent for other improvements; a new primary room has been furnished and an altar and churchly furnishings have been provided for the Sunday school; a Junior Choir and a Girl Scout troop have been organized, as well as a young married couples' club of sixteen couples.

A series of special programs filled the church so that for the first time in the congregation's history chairs had to be placed in the aisles. Among these special services were the following: Angels of Mercy Night (Red Cross), Youth Night, Lutheran World Action Night, Girl Scout Night, and Boy Scout Night.

Chaplain Visits Former Parish

Major and Mrs. Edward J. Mattson and daughter, Hildur, of Camp Forrest, Tenn., were worshipers recently at Christ Church, Scranton, Pa., Chaplain Mattson's last pastorate before entering the armed forces. To a good-sized and very attentive congregation Major Mattson preached on the work of a chaplain and on the excellent and much appreciated assistance made available in his ministry to men and officers in the armed services by Lutheran World Action.

Grace Church, Gouldsboro, the Rev. Gerald J. Jacoby pastor, reports the organization of an Altar Guild. The ladies are manifesting much interest in their

study of Pastor David A. Menges' manual, *The Altar Guild*, and have already undertaken the purchase of new fair linen, a dossal, a candlelighter and extinguisher, and a surplice for the pastor.

The Rev. Albert F. Klepfer, pastor of St. John's, Honesdale, reports the gift of a beautiful painting of the Lord's Supper presented to the church by the Crist family in loving memory of father and mother, Mr. and Mrs. William Crist.

Co-operative Committee Elects

At the annual meeting of the Lutheran Co-operative Committee of Scranton and Vicinity the following officers were elected to serve for 1944-45: President, Clarence Gearhardt of St. Luke's, Archbald; vice-president, the Rev. G. Edward Knapp of St. Peter's, Scranton; secretary, Albert Hoffman of Christ Church, Scranton; and treasurer, Fred Pletcher of St. Mark's, Scranton. Also the following sub-committees were appointed: Men's Rallies—to arrange a series of quarterly rallies for the Lutheran men of the area; Luther Day Dinner—in charge of this annual dinner held on Luther's birthday, November 10; Picnic—to arrange and conduct the joint picnic in which all the United Lutheran Sunday schools and churches of Scranton and vicinity join annually; Reformation Day Rally—placed in charge of the several pastors; and Leadership Training School—to proceed with arrangements for the 1944 term which will begin September 27, and continue for six weeks.

Brotherhoods Exchange Visits

Monday evening, July 24, St. John's Brotherhood of Scranton played host to the Brotherhood of St. Peter's, Scranton, at a picnic supper and baseball game at the Scranton Stadium, idle for the evening and loaned to the men for their use. Later in the summer the St. Peter's Brotherhood will invite the men of St. John's to a return game as their guests.

Pocono Pickings

Vacation in Resorts and Camps

By P. N. WOHLSEN

THE annual pilgrimage to the Pocono Mountains by vacationists from the seaboard cities has far exceeded expectation this year. There is not a single hotel or camp that is not enjoying one of the best seasons for many years. In many of these places religious services are conducted on the Lord's Day by visiting clergymen. Among Lutheran clergymen who have spoken or will speak at Pocono Manor are the following: Dr. William J. Miller and the Rev. Karl S. Henry of Philadelphia; the Rev. A. S. Wohlsten of Pottstown, Pa.; the Rev. Samuel S. Kidd of Norristown; the Rev. P. N. Wohlsten of Stroudsburg.

Paradise Falls

Among the resorts that are enjoying a successful season is *Paradise Falls Lutheran Association* about ten miles from Stroudsburg. Here amid the beauties of nature, with all facilities for recreation hundreds of guests and cottagers are enjoying the fine cool breezes. The Camp for Girls conducted in connection with this colony has been filled to capacity and is performing a fine piece of work under capable leadership. Each Lord's Day groups of children from the camp and cottages gather in the Assembly Hall for the church school, in which the "Christian Life Course" is used. Following this, the regular church service is conducted by Paul J. Hoh, D.D., of the Philadelphia Seminary. The spacious auditorium is crowded for both the Chief Service and the Vespers. Dr. Hoh has been presenting a most interesting series of messages on "Convictions of the Christian."

The Camps

Camp Miller for boys and Camp Hagan for girls are likewise enjoying a successful season, with hundreds of boys and girls enjoying the great outdoors as well as the programs for the development of character and religion. The Rev. Dr. Henry Cornehlsten of St. John's, Easton, has had charge of the religious program.

August 23, 1944

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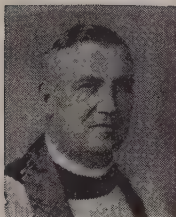
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From the close of the public schools and continuing for several weeks the congregation and church schools of the twin boroughs conducted vacation Bible schools with outstanding success. The sessions for the East Stroudsburg area were conducted in the education building of Grace Church and were attended by 225 children. The one conducted for the Stroudsburg area was held in the education building of the Stroudsburg Methodist Church with an enrollment of 210 children. In both schools many school teachers and former school teachers assisted. The program was fostered by the Monroe County Ministerial Association.

Brotherhood Outing

The first annual outing and forum of the *Brotherhoods in the Allentown Conference* was held at Saylor's Lake, near Stroudsburg, August 16, with afternoon and evening sessions. The afternoon period was given over to recreation and wholesome fellowship. Following the supper hour the men convened to discuss subjects which pertain to the congregational brotherhoods. The committee secured outstanding speakers for the occasion, including officers of the U. L. C. A. and Ministerium Brotherhoods.



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Charles B. Foelsch, Ph.D., President
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At a recent meeting of the *Brotherhood of St. John's Church, Stroudsburg*, the Rev. Guy Lathrop, a chaplain who had seen service in Italy, addressed the large gathering. During the business session, the group, upon recommendation from its Service Men's Committee, adopted plans for a re-orientation program for the service men who return from active duty. This

group has been keeping in touch with the 112 men who have entered the service and have sent them literature and other remembrances from time to time. Chaplain Lathrop highly complimented the men for their fine care of the service men.

St. John's Church, Stroudsburg, suffered the loss of a prominent member in June, when *Herman V. Yeager*, general manager of Pocono Manor, died suddenly after a heart attack. He was largely responsible for the introduction of Lord's Day services at the Inn for the guests during the summer season. He served as a member of the Board of Education of Pocono Township and at the time of his death was president of the Kiwanis Club of Stroudsburg. Services were conducted at the Inn by the Rev. P. N. Wohlsein.

The Hon. C. H. Rhodes, LL.D., who is completing ten years of able service as a Judge of the Superior Court of Pennsylvania, was recently elected acting president of the Board of the Pennsylvania Military College at Chester, Pa. He fills the vacancy caused by the death of Bishop Taitt of the Protestant Episcopal Church. Judge Rhodes has been a member of St. John's, Stroudsburg, for many years and has served as president of the Brotherhood and a member of the vestry of the congregation. He also served for a term as a member of the Board of the Philadelphia Seminary and was a delegate to conventions of the United Lutheran Church on several occasions.

Hon. James F. Henninger, President Judge of the Court of Common Pleas of Lehigh County, and an esteemed citizen of Allentown, Pa., has been elected president of the Board of Trustees of the Good Shepherd Home for crippled children and old people at Allentown, as successor to the late beloved Dr. Conrad Wilker.

Judge Henninger has been a member of the board for fourteen years and chairman of its Finance Committee for the past eight years. He is widely known as a devoted churchman as well as an able jurist, and is a valuable member of St. John's Lutheran Church, Allentown, the Board of Trustees of the Philadelphia Theological Seminary, and of the Executive Board of the United Lutheran Church in America.

Midwest Miscellanies

By MARTIN SCHROEDER

FROM Immanuel Church, near Hastings, Nebr., Dr. E. Walter pastor, comes word that they have met their apportionment 130.3 per cent. Not so many years ago Immanuel's people had several successive crop failures on account of drouth, but their loyalty to the work of the church was not diminished in spite of the, then, smaller offerings. The average contribution per household—of which there are but twenty—has been in excess of \$100. About one-half of the total brought together is credited to the energetic members of the Luther League, though in the last analysis much of this success must be traced to the devoted leadership of their pastor.

The Rev. Fred H. Bloch, pastor of First Lutheran Church, Oklahoma City, Okla., has resumed broadcasting Sunday morning services. They can be heard at 10 o'clock over Station KTOK. This church's recent renovation program involved the expenditure of \$2,000, covering parsonage, church parlors, and the roof.

A Luther League district rally was held recently at St. Peter's Church, Creston, Nebr. The inspirational part of the program was followed by a picnic, a ball game and other entertainment.

Divine services for German war prisoners who are used in manufacturing plants at Hastings, Nebr., are regularly conducted by local pastors. Dr. F. C. Schuldt, Dr. E. Walter, and F. Loeffler are the ones

who have so far shared in this ministrations.

Pastor Victor Moeller of St. Peter's Church, Falls City, Nebr., has accepted a call to Immanuel Church, Lodgepole, Nebr., more than 400 miles away. He began his new duties August 1.

The Rev. Paul Moessner has been re-elected chairman of the continuation committee of the Nebraska Christian Rural Fellowship Institute. Its annual school was held in June at the Nebraska State College, Lincoln, Nebr.

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Last School						Reason for leaving			
Remarks									

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Reverse Side

CLASSIFICATION AND PROMOTION RECORD											
Dept.	Date of Enroll.	Class No.	Grade	Dept.	Date of Enroll.	Class No.	Grade	Dept.	Date of Enroll.	Class No.	Grade
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News from Virginia

Massanetta Summer School Has Outstanding Session

By P. J. BAME

The Virginia Synod's Summer Assembly and Training School was held at Massanetta Springs, Va., July 17-24, with an estimated attendance of 752. Dr. R. Homer Anderson was the general chairman; the Rev. J. H. Fray was dean of the school; the Rev. J. Luther Mauney was dean of the Training School; and the Rev. William E. Eisenberg was director of the Pastors' School.

In the Leadership Training School 540 were enrolled, and 452 course cards were awarded. Special attention is called to the Intermediates, which over a four-year period increased from an enrollment of 31 to 135, and cards awarded increased over the same four years from 31 to 119. The total enrollment and the total number of course cards were the largest in the history of the school.

The total offering during the assembly was \$456.15, which is also larger than last year's.

In the Pastors' School, 53 Virginia pastors were present for most of the time, and

three from other synods. Five ministers of other synods were present as teachers or speakers.

At the closing service of the school, the general chairman, Dr. R. Homer Anderson, said, "Of all the schools we Lutherans have held at Massanetta none has surpassed this one." And that expresses our estimate. From the first utterance of Dr. Anderson at the opening service, on through all the training school, the pastors' school, the assemblies, and even in the entertainment features, there was a genuine earnestness and a fine Christian spirit. Everything looked as if the Virginia Synod was girding herself for greater things.

Space will not allow mention of all the teachers and workers, and we would not single out any one of them for comment. It goes for all of them that they did a fine job, and we are grateful to every one.

Lutheran Orphan Home at Salem

The annual meeting of the Corporation and the Board of Trustees was held June

The Lutheran

13 at the Home in Salem, Va. The adoption of a budget of \$39,036 for the fiscal year May 1, 1944 to April 30, 1945, the election of officers and members of the Executive Committee, and the study of the president's and the superintendent's reports were the chief items of business. The officers elected were: Judge J. L. Almond, Jr., president; T. Paul Rhyne, vice-president; the Rev. Paul L. Royer, secretary; C. M. Spees, treasurer.

June 11 a service of dedication was held for an addition to *Bethlehem Church, Waynesboro, Va.*, the Rev. W. V. McRay pastor. The service was in charge of the pastor, Dr. R. Homer Anderson, superintendent of the synod; greetings were brought by the Rev. L. E. Bouknight, a former pastor; and by the Rev. P. J. Bame, president of the Staunton Conference.

First Lutheran Church, Portsmouth, Va., the Rev. J. I. Coiner pastor, rejoiced when they burned the mortgage on their church property. Judging from bulletins coming to our office, this congregation has experienced a marked growth in membership.

Muhlenburg Church, Harrisonburg, Va., the Rev. Allan H. Fenner pastor, honored its oldest member, *A. L. Dovel*, ninety-three years old, by presenting him with a copy of Hoffman's *Twelve-year-old Jesus*.

Lutheran World Action in the Synod of Virginia has gone "over the top" with a goodly margin beyond the assigned amount.

Lakeside Summer School

By REV. HERMAN L. GILBERT, Chairman

THE Synod of Ohio's Lakeside Summer School held its twenty-third annual session July 17-23 topping last year's record enrollment of 627.

Miss M. Clara Sullivan, recently returned from China, gave the opening address and was the speaker before classes in missions. She dealt with the Chinese situation throughout the week.

Other leaders were Dr. Armin G. Weng of Chicago; Dr. Herman S. Keiter of Hartwick College, N. Y.; Miss Frances Dysinger of Washington, D. C.; Miss Mabel Elsie Locker of Philadelphia, Pa.; Mrs. Margaret A. J. Irvin of Haddonfield, N. J.; the Rev. Joseph W. Frease of Columbus, Ohio; Dr. Harold H. Lentz of Ashland, Ohio; Chaplain and Mrs. James L. Keyser of Lancaster, Ohio; Prof. Walter E. Buszin of Ft. Wayne, Ind.; William Engelke of Toledo, Ohio; Pastor Frederick M. Otto of Fremont, Nebr.; Mrs. Thelma Graham Cunningham of Jewett, Ohio; Mrs. Leonard Echols of Columbus, Ohio; Mrs. Paul Knauss of Marion, Ohio; George L. Rinkliff of Springfield, Ohio. The Committee of Pastors were Walter Bradley, Joseph O'Morrow, L. W. Sifferd, E. R. Walborn, and H. L. Gilbert, chairman.

Three choirs were featured this year—senior, intermediate and junior; and a choir festival was conducted one evening.

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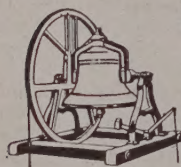
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Observation and practice teaching were possible in the primary group, and Miss Locker held discussions on the "Christian Growth Series."

All phases of the church's life and work were considered in all age groups. New findings in visual aids in church work were demonstrated.

The youth program was strong, featuring the Ohio Luther League's final declamation contest. The young people's group learned the fundamentals of church bulletin work by publishing a daily news bulletin.

CONFERENCE

The twenty-fourth annual convention of the *Central Conference of the Synod of Ohio* will be held in Trinity Church, Ashland, Ohio, the Rev. Harold H. Lentz, Ph.D., pastor, September 11 and 12, beginning at 10:30 A. M., Monday. Robert H. Miller, Sec.

WOMEN'S MEETINGS

The fifty-ninth annual convention of the *Women's Missionary Society of the United Synod of North Carolina* will be held August 29-31 in St. Andrew's Church, the Rev. Frank P. Cauble pastor, and Lenoir Rhyne College, Hickory, N. C. Mrs. E. R. Lineberger, Sec.

The twelfth convention of the *Women's Missionary Society of the Synod of Ohio* will be held September 26-28 in the First Lutheran Church, Corner Park Avenue, W., and Mulberry Street, Mansfield Ohio. Mrs. I. S. Perry, Sec.

L. S. A. A. ASHRAM

The annual L. S. A. A. Ashram will be held at Cook Academy, Montour Falls, New York, from Tuesday evening, August 29, to Sunday morning, September 3. "Christianity in the World Today" will be the general theme. The Rev. Edgar M. Carlson, professor at Augustana Seminary, Rock Island, Ill., will discuss "Our Faith," and Dr. F. Eppling Reinartz, Promotional Secretary of the United Lutheran Church in America, Philadelphia, Pa., "Our Mission." A capital meeting is to be held August 26-29 preceding the opening session of the Ashram.

This year the Ashram quota has been raised to 150 students and 50 alumni. Ed Svendsen, Trinity Seminary, Blair, Nebr., L. S. A. A. president, is the general chairman of the Ashram.

For further information write to the Board of Education of the U. L. C. A., 744 Jackson Place, N. W., Washington 6, D. C.

Arlene E. Olmstead.

OBITUARY

The Rev. Joseph M. Korntheuer

son of Joseph and Theresa (nee Fischel) Korntheuer, was born in Koenigsdorf, Hungary, June 12, 1885. He finished his studies at the Evangelical Theological Seminary of Western Hungary, came to America, attended the Philadelphia Theological Seminary, and was ordained by the New York Synod in Trinity Church, New York City, in June 1914.

His first pastorate was at Buffalo, N. Y. He married Miss Leopoldina Schlag, also of Koenigsdorf, Hungary. He was transferred to the Pittsburgh Synod, to serve the Hungarian-German Church of Martins Ferry, Ohio. After this

parish was dissolved the family moved to Cleveland, Ohio. Here for a brief period he served as supply pastor in the new Hungarian Mission on the West Side.

After a long illness he died in the Deaconess Hospital of Cleveland July 15, 1944. He is survived by his beloved and faithful wife, Leopoldina, and by two sons: Paul and Karl Korntheuer.

Funeral services were held July 18 and interment took place at Sunset Memorial Park, Cleveland, Ohio, J. H. L. Trout, D.D., pastor of the family, and the Rev. John Foisel, representing the Pittsburgh Synod, officiated.

John Foisel.

Mrs. John A. Weyl

Katharine Bender Weyl, wife of John A. Weyl, D.D., died July 29 at her home in New York City.

She came from Rochester, N. Y., in September 1896 to be united in marriage with the Rev.

J. A. Weyl, pastor of Grace Church, Manhattan. There they both served continuously and faithfully for thirty-eight years, until June 1934, when Dr. Weyl resigned the pastorate on account of ill health.

Mrs. Weyl was a great help to her husband in his pastorate, and an assistant in all the church societies. She was also the organizer of the Women's Missionary Society in Grace Church more than twenty-five years ago, and chairlady of the India Lace Work for many years.

The funeral service was held at her late residence. The Rev. J. G. Blaesi, H. C. Wasmund, D.D., the Rev. E. A. Sievert of the Kinderfreund Home, and Pastor Ivins officiated. Later in the evening the body was taken to Rochester and was laid to rest in Mount Hope Cemetery.

Mrs. Weyl is survived by her husband; and with him many of the members of Grace Church mourn her loss.

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No. 1967—Cradle Roll or Nursery. "This little bird has come to say, 'Next Sunday is Rally Day.' Children will come from far and near, to join in songs of good cheer. Won't you come too?" Bible verse: "God is love." *I John 4:16.*

No. 1968—Beginner. "All the children will be hurrying to Sunday school, Sunday, for it is Rally Day." Bible verse: "And the child grew . . . and the grace of God was upon him." *Luke 2:40.*

No. 1969—Primary. "The Welcome Mat is out! Next Sunday is Rally Day—won't you come to class?" Bible verse: "We took sweet counsel together and walked into the house of God in company." *Ps. 55:14.*

No. 1970—Junior. "Our sky is clear, our hopes are high, for next Sunday is Rally Day and we know you will be in the class." Bible verse: "Yield yourselves unto the Lord . . . enter into His sanctuary." *II Ch. 30:8.*

No. 1971—Young People and Senior. "Our goal is high. We want to be 100 per cent, but we need your help. Come! Bring a friend." Bible verse: "A man's heart deviseth his way; but the Lord directeth his steps." *Pr. 16:9.*

No. 1972—General. "Follow the Big Parade to Church on Rally Day. The date" Bible verse: "Where two or three are gathered together in my name, there am I in the midst of them." *Matt. 18:20.*

No. 1095—General. "It's Rally Day for the whole family. Come next Sunday." Bible verse: "Come . . . let us go up to the house of . . . God." *Isa. 2:3.*

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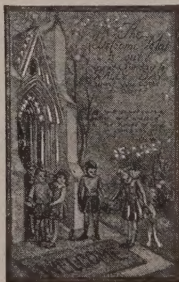
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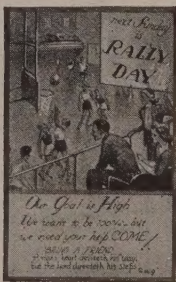
1968



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